

a fertile husband". Almost everyone will prefer A.I.H. to A.I.D.; most people will regard it as in no way violating marital duties: and the book describes one method, which is accepted even by the Roman Catholic Church as being merely assisted natural insemination and therefore not wrong. But A.I.H. is less easy to achieve than A.I.D., for in many cases the husband suffers from such defects that in no circumstances can a child be produced by him. On the other hand with A.I.H. difficulties of transport and arrangement, such as occur with A.I.D., are avoided. This, however, is a minor matter compared with the personal problems raised by A.I.D. If the donor is anonymous, there is a danger of incestuous marriages by the offspring—which might be avoided by an official system of registration—and of the donor not being of a type desired by the nominal parents; while, if the donor is known, it aggravates the psychological difficulties, which are likely to occur anyhow, such as resentment by the sterile husband, unhappiness on the part of the woman, and bewilderment in the child. There is also a possibility of the donor interfering with or even blackmailing the family.

Many actual examples are given of such problems, many of them derived from the U.S.A., the country where A.I.D. is probably most common (we are told there are 100,000 artificially produced American citizens) and where it certainly has had most publicity, not always of a desirable character. It may be said that these problems might be less acute in this country than in the U.S.A., but most readers of the book will be left with the impression that the practice of A.I.D. is not desirable, except in a few exceptional cases; and this seems indeed to be the view of the author.

CECIL BINNEY

GOD AND MY ID

Hanaghan, Jonathan *Society, Evolution and Revelation: An Original Insight into Man's Place in Creation*. Dublin, 1957. The Runa Press. Pp. 224. Price 21s.

THE AUTHOR of this series of essays practises psychoanalytic healing in Dublin and is described as having discovered "a most original philosophy of nature". This was revealed to him

in the course of discussions with a therapeutic group who provided the background for "the germination and harvesting of my thought", the latter process being assisted by a tape-recorder. All that can be gathered of his method is "though I used the teaching of Jesus as I used that of Freud, I did not approach the group in any dogmatic way". They were more fortunate than the reader.

The position of a psychoanalyst in a Catholic city might be expected to call for a delicate tread but, with all conflict behind him, Mr. Hanaghan walks firmly in the conviction that the love of God and the Freudian theory of infantile sexuality can be enlisted to fight shoulder to shoulder the real enemy of perfection in man, Science, that mammon whose prophets are Darwin, Pavlov and the behaviourists. Any devout psychoneurotic can, therefore, seek psychoanalytic aid without fear of offending the Church if he has this book on his shelves.

The doctrine put forward is that both evolutionary and devolutionary processes are at work in nature and that man, like some creatures that were once all-powerful, is losing the features that gave him survival value. The main features of this Fall of Man are spiritual. In each of the eight chapters a "guiding assumption" is given, which is then illustrated with pauses for a restatement of the author's credo, after which it is stated that the point is proven. The language used is a mixture of psychoanalytic and theological with the author frequently giving his own meanings to accepted terms and coining neologisms in the manner of an Irish Beatrice Webb. Science is described as dead to emotion, monistic in philosophy and prone to "devolutionary wish-fulfilments". Nevertheless the theories of infantile sexuality and of original sin appear to be equally acceptable to the author and on the book-jacket we are told that he "fearlessly accepts all modern research", which is more than most scientists could do. Determinism is wrong, hereditary factors are of no importance in human breakdown, for man is phantasy — bemused and sin-bound. It is clear that the tape-recorder has been a devolutionary mixed blessing in this case for it has faithfully taken down the false antitheses, *non sequiturs*, special pleadings and doubtful analogies and has captured something of the

verbal auto-intoxication and hubristic serenity of the monologue. Long before we are told that "Science can only save herself by turning to revealed religion." it is evident that an old and respectable doctrine is being expounded in a sort of synthetic interglossa, euphonious and soporific, and at first sight comforting to those who are in conflict between religious faith and scientific doubt. As one reads on, the author's enthusiasm for his solution of human problems waxes until he is able to say that it could treat cancer, dis-

seminated sclerosis or schizophrenia. From that point onwards we are on familiar ground.

It is evident that the verbal facility which made this doctrine attractive to the members of the group will not stand up well to a critical analysis of the printed word. It is likely, therefore, to be acceptable only to those who are dedicated in advance and who would like to be taken for a safe conducted tour of science without danger of being infected with its philosophy of doubt.

ALEXANDER KENNEDY

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SPECIAL ISSUE · PROCEEDINGS OF THE HEREDITY COUNSELING SYMPOSIUM

HELD ON NOVEMBER 1st, 1957 IN THE NEW YORK
ACADEMY OF MEDICINE BUILDING

Sponsored by the American Eugenics Society

Morning Session: GENETICS IN MEDICAL PRACTICE

CHAIRMAN: John C. Bugher, M.D. *Director, Medical Education
and Public Health, the Rockefeller Foundation*

Afternoon Session: HEREDITY COUNSELING PANEL

CHAIRMAN: Bentley Glass, Ph.D. *Department of Biology
Johns Hopkins University*